

BLACKFRIARS

(With which is incorporated *The Catholic Review*.)

Literary Communications should be addressed to THE EDITOR OF BLACKFRIARS, OXFORD. Telephone 3607. The Editor cannot be responsible for the loss of MSS. submitted. No MSS. will be returned unless accompanied by a stamped addressed envelope.

Yearly subscriptions, Twelve Shillings, may be sent to THE PUBLISHER, BASIL BLACKWELL, 49 BROAD STREET, OXFORD; to whom communications in regard to Advertisements should also be addressed.

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January, 1933

EDITORIAL

IN opening the new year we not only wish our readers every happiness for 1933, but we hope we have already contributed to their pleasure in it by our new cover and our new type-print. For this we are beholden to two of our earliest and staunchest friends, Mr. Stanley Morison and Mr. Eric Gill. After reforming the front page and the type of the most famous newspaper in the world, Mr. Morison has kindly advised us in arranging our cover for us and in choosing a better fount of type. Mr. Gill has directed the re-arrangement of the shield and hound to suit the new cover. It was he who cut for us the block of these that has been in use since the beginning hitherto.

Take down your December copy, without opening it, and place it by the side of this number, compare the different setting out of each, and see what an improvement has been effected, or compare the large staring type of any page of any previous number with the neater, quieter, yet admirably clearer type of this present number. That will teach the beauty of good printing and the value of a well set out page.

We have a proper pride in being able to present our readers with the happy achievement of two such eminent authorities. What other review has had its type supervised and its cover arranged by Mr. Stanley Morison and the block of its title and arms cut by Mr. Eric Gill?

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But we are concerned too, to make the contents of BLACKFRIARS also of service to beauty, the beauty of life. This is the function of Catholic preaching: 'The Church uses her efforts,' says Pope Pius XI speaking of the social order, 'not only to enlighten the mind, but to direct by her precepts the life and conduct of each.' Not principles alone but actual life lies under the guardianship and inspiration of the Divinely established Church. Its function is not only to teach but to inspire, not only to explain truth but to urge to goodness, to follow up right thinking with right living.

This is essential for us and for the world.

Thus when Leo XIII and Pius XI gave us their social teaching, it dealt not only with universal principles but with particular commands. *Rerum Novarum* does more than diagnose ill, it prescribes remedies. (Pius XI has often alluded to this constructive work of the Church, to be accomplished not by leaders alone but by all.) Thus Leo XIII definitely advocated not merely better housing, greater care in preventing accidents in dangerous employments, associations of employers and employed, a family wage, etc., but also that working people should be 'encouraged to look forward to obtaining a share in the land.' He wished indeed chiefly to impress on Catholics their need for true thinking in social matters, but he had incidentally remedies to suggest.

So has Pius XI. He has urged, for instance, the necessity of modifying the wage-system 'by a contract of partnership,' so that wherever possible the worker should become a part-sharer in the business which his industry has enriched. His verdict on the wage-system is that it is not wrong but that it is not enough. Thus, too, theologians have insisted that Catholics should recognise their responsibility when they invest money, to see that it is placed in firms where wages are just, the conditions of the workers humane, and the objects of the industry allowable.

Again Pope Pius has pressed on us the obligations of personal charities, 'to spare the poor the shame of begging.'

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But it would be unfair to suppose him or his predecessor interested in the conditions merely of one class: 'Whatever diligence is betowed upon assisting the common people must be extended to those of other classes'—'it is unjust to demand wages so high that an employer cannot pay them without ruin.' But naturally the condition of the poor needs advocates more than does the condition of the rich. In most countries the rich have many more means for setting right injustice done them than have the poor.

From the Papal encyclicals on the present social disorder three points of practical value certainly emerge. Every Catholic must set himself actively to defend personal liberty in the state, the recognition of the family as the true unit of society, and a wider distribution of private property.

EDITOR.

TYPOGRAPHICAL NOTE.

THE following details of the typographical changes in this month's **BLACKFRIARS** may be of interest. Eleven-point Baskerville has been substituted for the nondescript 12-point and 10-point hitherto in use.¹ The articles are printed in 11-point cast on a 12-point body, reviews in 11-point solid, notices remain in 10-point. An article has been printed in the old 12-point, and examples of 10-point printing will be found at the end under *Notices*, so that our readers may compare for themselves the new with the old. This note has been set up in 11-point on a 12½-point body by way of experiment. The cover, except for the list of contents, is composed of Baskerville letters cast from the original matrices engraved about 1768.

¹ The designation of type by points refers to the vertical size of the body on which a type-face is cast. The point system originated in France and was developed in America. 12-point corresponds to the old designation of *pica*, 11-point to *small pica*, 10-point to *long primer*.